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(FORM UPDATED: 08/11/2010)

# WISCONSIN STATE LEGISLATURE ... PUBLIC HEARING - COMMITTEE RECORDS

2005-06

(session year)

### Senate

(Assembly, Senate or Joint)

Committee on Judiciary, Corrections and Privacy...

#### **COMMITTEE NOTICES ...**

- Committee Reports ... CR
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### INFORMATION COLLECTED BY COMMITTEE FOR AND AGAINST PROPOSAL

- Appointments ... Appt (w/Record of Comm. Proceedings)
- Clearinghouse Rules ... CRule (w/Record of Comm. Proceedings)
- Hearing Records ... bills and resolutions (w/Record of Comm. Proceedings)
  - (ab = Assembly Bill)
- (ar = Assembly Resolution)
- (ajr = Assembly Joint Resolution)

- (**sb** = Senate Bill)
- (**sr** = Senate Resolution)
- (sjr = Senate Joint Resolution)

Miscellaneous ... Misc

(no date)



#### Wisconsin Coalition Against Sexual Assault, Inc.

600 Williamson Street Madison, W1 53703 (608) 257-1516

TO: Assembly Committee on Judiciary

Senate Committee on Judiciary, Corrections, and Privacy

FROM: Mike Murray, Wisconsin Coalition Against Sexual Assault Inc., Policy Specialist

RE: WCASA Testimony Against SJR 53 and AJR 67

My name is Mike Murray and I am the Policy Specialist for the Wisconsin Coalition Against Sexual Assault, Inc [WCASA]. I am submitting this written testimony on behalf of WCASA to urge the members of this joint committee to oppose SJR 53 and AJR 67, which would amend the Wisconsin Constitution so that only a marriage between one man and one woman would be valid or recognized as a marriage by the state of Wisconsin and that a legal status identical or substantially similar to that of marriage for unmarried individuals would not be valid or recognized in this state. WCASA is deeply concerned about how this constitutional amendment could have farreaching consequences for victims of sexual assault and domestic violence.

This proposed constitutional amendment is extremely broad in scope. The "substantially similar" language could be used as the basis of lawsuits challenging some provisions of laws designed to protect victims of violence against women. For example, similar language in the Ohio Constitution has been used successfully to overturn the application of domestic abuse statutes to non-married couples. Aggressive defense lawyers will surely argue that domestic abuse restraining orders—an essential measure of protection for many victims of domestic and sexual violence in Wisconsin—do not apply to non-married couples under SJR 53's/AJR 67's "substantially similar" language¹. A successful challenge to Wisconsin's current domestic violence restraining order laws would lead to tragic consequences for some of our state's most vulnerable victims of domestic and sexual violence. WCASA is particularly troubled by this possibility because approximately 22% of sexual assaults occur within the context of domestic abuse

<sup>&</sup>lt;sup>1</sup> For instance, Wisconsin's domestic violence restraining order statute [sec. 813.12 (1)(ag)] applies to unmarried couples in a "dating relationship," which "means a romantic or intimate social relationship between 2 adult individuals." Such language that legally recognizes the romantic relationship of unmarried couples will be challenged under SJR 53/AJR 67.

as defined by Wisconsin law<sup>2</sup> and many of these sexual assault victims rely on domestic abuse restraining orders for protection from offenders. A victim of domestic or sexual violence should not be denied the protection of Wisconsin's laws simply because her relationship does not fall within this proposed amendment's extremely narrow definition of marriage.

In addition to concerns regarding how SJR 53/AJR 67 could affect existing Wisconsin law, WCASA is troubled by the message this amendment sends to Lesbian, Gay, Bi-sexual, and Transgendered [LGBT] victims of sexual assault. LGBT people are more likely to be sexually assaulted than non-LGBT individuals, largely because sexual assault is a common form of anti-LGBT battering<sup>3</sup>. LGBT sexual assault victims are already less likely to report assaults to law enforcement because these populations are marginalized by our society and its institutions. This amendment could possibly make it even less likely that LGBT sexual assault victims will come forward. Many of these victims already face the fear of being "outed" to their families, friends, and communities when they report. Fewer reports of assault mean fewer perpetrators are removed from the street.

For the above reasons, WCASA and its members urge you to oppose SJR 53/AJR 67. Thank you.

<sup>&</sup>lt;sup>2</sup> Criminal Victimization in 1999: Changes 1998-1999, with trends 1993-1999. U.S. Department of Justice, Bureau of Justice Statistics. August, 2000.

<sup>&</sup>lt;sup>3</sup> See Comstock, Violence Against Lesbians and Gay Men, 1991







## Statement in opposition to the proposed amendment: Jason and Amy Parry, Milwaukee, WI.

My husband, Jason Parry, and I are in opposition to the proposed Wisconsin constitutional amendment defining marriage as between one man and one woman.

As a married heterosexual, this amendment has little direct personal impact. My marriage as I know it will not change whether the amendment passes or not. I will still have a loving and dedicated partner, a happy and simultaneously demanding infant and a mortgage to pay.

I have a good friend at my church named Mary Jo. I met Mary Jo on the church council where she serves as the treasurer. She spearheaded the process of acquiring the loan for our new handicap accessible renovation. Her dedication to our church has served as a witness to her immense faith and has been instrumental in my growth as a Christian and a leader in my church.

My friend Mary Jo also has a loving partner, two joyful and energetic children and a mortgage to pay. But the foundation of Mary Jo's family stands to be shaken by this amendment because Mary Jo's partner is a woman.

I wanted to start this statement with a fist pounding demand for separation of church and state. But then my pastor reminded me, my visceral opposition to this amendment is rooted strongly in my faith. My faith tells me God has created an amazing world full of diversity in religion, language, culture, ethnicity and sexual orientation. My faith drives my life's purpose — to love my neighbor as myself.

I have been going door to door in the Milwaukee area with Center Advocates and have spoken with many Wisconsin residents. I always meet a couple people who are in favor of the amendment and we part company pleasantly. I always meet a few who like me are in strong opposition to the amendment. We encourage one another in our journeys. But the vast majority of people I encounter listen to my intro and reply "Now what are you talking about? I don't understand how this affects me. I'm straight."

This experience has been repeated each of the four afternoons I have spent canvassing the neighborhoods and has led me to a few key realizations:

- 1. Any claim that this amendment is a demand of the residents of Wisconsin is utterly untrue.
- 2. Any claim that homosexual relationships cause persons in heterosexual relationships to feel threatened is not based in fact.
- 3. Because most people who are straight feel this does not concern them, we have a lot of learning left to do in loving our neighbors as ourselves.

Please pause and consider how you would explain your vote to your homosexual friends, colleagues and neighbors. If you cannot look them in the eye with an honest heart while you discredit their relationships with their partners and families, then do not vote for this constitutional amendment. Thank you for your time.





(no date)

Each of us has someone who, for whatever reason not bound by obligation, watched out for us or went the extra mile for us.

In our teens and twenties, my sisters and I all worked on and off in the same small shop. The owners gave me employment whenever I was between other jobs.

Through my work for them, I learned the simpler basics of running a retail store. They gently responded to any personal concerns I shared with them during those years by expressing interest in my well-being, and in their own quiet way, when indicated, chanced a few words of unsought advice.

As family friends, they shared the smiles and concerns that parents' friends do when children grow and launch into their own lives. Likewise, as young adults, my siblings and I saw them deal with the joys and hardships of middle age and the stresses that challenge committed relationships.

I would ask the Wisconsin legislature not to dishonor the memory of these men by pretending that their relationship was any less stable or beneficial than the lives that others and I have led as heterosexuals. These men continue to contribute to my well-being as an individual, community member, wife, and parent, even so many years after their passing. There is no reason for the legislature to abridge the freedoms of couples such as these in building and enjoying a life together.

as these in building and enjoying a life together.

I am opposed to the proposed marriage ammendment.

Nancy Perdelstein 614 Ridge St. Baraboo, W1 53913





I am here today with my partner, Bill Briggs, and Karen and Kaimo Poliarco, two of our three children. Bill loves to hear me crack a joke about us being the fusion of Manila and Maine, our version of East meets West, as I am from the Philippines and Bill is from Maine originally. We met one November evening ten years ago. Earlier that day I had promised myself to end a tiring journey of searching for Mr. Right and he had ruined his parents Thanksgiving weekend by revealing he was gay.

(no date)

Like many other couples, we did not start thinking about getting married. Just to hear him say "I Love You" each day was good enough to make me feel secure. But years later, our family, which consists of my biological children, our kids, Karen, Nik, and Kaimo, needs more protection than saying we love each other can give. We are not expecting any special rights but equal respect, recognition, and protection as our constitutions state.

The proposed constitutional amendment will hurt our family and thousands of Wisconsin families by denying the critical protections that come automatically with marriage but are very costly and difficult to impossible to arrange otherwise.

Currently couples like Bill and I are denied the legal protections vital to maintaining our family. Every day Karen, Nik, and Kaimo, like all kids, bring home papers from school needing our attention and signature. It may sound simple, but for Bill to have to be reminded on a daily basis that despite his equal involvement in raising our kids he cannot sign them is unfair and painful. When it comes to our kids, Bill and I always have to figure out what is legal for him to do as our inability to marry one another limits his ability to parent and attend to their needs. Bill never fails their needs. He spent years studying our native Filipino language so that he could be involved in every nuance of their lives. He may take Kaimo, Karen, and Nik to all of their team practices, games, lessons, parties, school meetings, and medical appointments, help with their homework every night, and prepare their meals each day, but he has no right to represent me or be there for them when an emergency arises. While Bill has so many great qualities, his parenthood has no validity under the law. Bill could be stopped from picking the kids up from school for no other reason than his inability to be their legal guardian, a protection that comes automatically with marriage. Lesbian and gay couples and their families need, we need, our real, living, breathing children need the protection that marriage offers. This amendment is not about protecting marriage or protecting families. It would offer no additional protections to anyone's marriage. It will directly discriminate against us, or children, and many other families like ours in Wisconsin.

Perhaps some take for granted the importance of their marriage contracts during their most vulnerable moments. One winter morning in 2001 I found myself lying on the cold concrete of Madison's Beltline Highway waiting to be rescued by an ambulance. I was hit head on by a drunk driver. Luckily, my injuries were not overly serious and the hospital staff allowed Bill to enter my hospital room. Perhaps they may have even let him make an emergency decision for me had the need arisen. This is not usually the reality for many loving lifelong same-sex couples that are daily denied the right to enter at times of emergency or bereavement. I shutter to think what would happen to our family had the incident been worse. Bill would have no protected rights to take care of the children or me. In short he could not even claim the right to my broken glasses.

While our family is left vulnerable by our inability to marry, we are strengthened by the support of our extended families, friends, colleagues, and the Filipino-American community. These wonderful people will be the first we turn to if this will continue to an amendment, because they have already shown their good will towards us. Respected senators and assembly members, we hope that you will show your good will by choosing not to harm our children with a discriminatory amendment. Please think about the impact of this amendment on children like Nik, Karen, and Kaimo when you examine your conscience and choose your vote.







My name is Rebekah and I am 19 years old. My 9 siblings and I have been raised in a traditional family home with both a mom and a dad. My parents have taught me that marriage is more than a emotional committed relationship. A marriage is the permanent union of a male and a female who complete each other in their differences. Just as it is not possible to leave chocolate out of a "chocolate brownie" recipe, neither is it possible to leave an entire sex out of marriage and call it "marriage".

I am thankful that my mom and dad have raised me in a safe and healthy environment. I have not been at high risk of exposure to AIDS and other contagious diseases. I am also thankful that my parents have taught me respect for morality, authority and traditional marriage. They have shown me the love of both a mother and a father.

Honorable Legislators, The decision you make will impact our fine state for generations to come, therefore I strongly encourage you to vote in favor of the amendment defining marriage as a union between one man and one woman. Thank you!







## ON BANNING HOMOSEXUAL MARRIAGE IN THE STATE CONSTITUTION

By Edward Steichen Citizen of Wisconsin

I am 74 years old. In those 74 years I have seen more rejection of one human group by another human group than I care to remember.

I grew up a Catholic in the heart of the Kansas Bible Belt. I remember very clearly wanting to be accepted as a true American. Eventually we Catholics were accepted as American.

I remember Fr. Coughlin, the famous priest radio preacher, teaching us that Jews were despicable. It took the holocaust to show us how horribly wrong that was.

I remember the internment of the "Japs", the "proper place" of the "nigger", the witch hunts for "Reds" by Joe McCarthy, the slaughter of "commie Catholics" in Central America and on and on and on.... Now the hammer of hatred falls on Muslims, Arabs, "prisoners" — especially black ones, homosexuals and, in retaliation, on "right wing" Christians or "Christians" in general and, most frightening of all, on Mother Earth.

I remember being possessed by and recovering from many of these pathological hatreds. I remember the great suffering and migrations of people resulting from these hatreds. I see around me the "salting of the earth". And I realize that we must cease the hatred because there is no other planet to which our children can migrate. We drink from our own wells. We eat from our own fields.

To build one of these hatreds into our constitution is like salting the legal world that defines us as citizens. Laws change as the world changes. They guide our actions. But the constitution defines who we are as a people. It is an attempt to build the hatreds and exclusions of one generation into the future of our children and grand children. Like the holocaust, it is the ultimate act of hatred. And there is no other planet to which we can flee.

Edward Steichen 6451 Hyslop Rd. Waunakee, Wi 53597 608-849-5077







My name is Mary Waitrovich. I am Abbie Hill's partner and the step-parent of a 16 year old daughter, 4.0 student at East High. I was born and raised in a very small town in northern Wisconsin named Niagara, and for the past 27 years I have served the state of Wisconsin in several capacities including 20 years representing Wisconsin indigent and under-privileged populations as an appellate state public defender. That service included making arguments in our supreme court in favor of the individual rights all citizens have under our state constitution, such as due process and equal protection under the law. It is unfathomable to me that anyone could want to defile our constitution by programming discrimination against any class of people into it - the constitution, that that document is the bedrock of the rights and freedoms we all enjoy and it should not be diminished and eroded with this amendment.

Abbie and I are both in our 50s and plan to be together for the rest of our lives. We are very concerned about how we will take care of one another as we age. Can you imagine the horror either of us would feel if we were locked out of the other's hospital room in a critical medical situation? Every time we go anywhere should we have to carry legal documents that prove our health care power of attorney? As we both retire from lifetimes of Wisconsin state service, the Wisconsin Retirement system makes us ineligible for numerous financial retirement benefits that our straight married coworkers can enjoy, especially various medicare and other health benefits to the tune of tens of thousands of dollars.

In conclusion, the purpose of marriage rights under the law is to support couples' needs to protect and sustain their families. A man and woman married for one hour have these rights, but a lesbian couple together for 20 years has none. Convicted murderers and child molesters are entitled to these rights if they are in straight marriages. But Abbie and I, who are law abiding, tax paying, hard working, voting citizens, - we are not entitled to these rights simply because we are two women who love each other. Our family is as real and as needful of those protections as any other family in this state. We beg you to honor the sacred trust of your offices, do the right thing and vote NO on the amendment.





(no date)

## Testimony on Assembly Joint Resolution 66 Relating to providing that only a marriage between one man and one woman shall be valid or recognized as a marriage in this state

#### by Christopher Wolfe<sup>1</sup>

Thank you for permitting me to present testimony to you today.

My name is Christopher Wolfe. I am a political scientist and I teach constitutional law and American politics at Marquette University in Milwaukee, and I have edited several books on homosexuality and American public life.

#### Outline of the Amendment and Its Effects

The legislation before you today would fix in our state constitution the principles that a) marriage between a husband and wife in Wisconsin means marriage between a man and a woman, and b) that marriages from other jurisdictions will be recognized in Wisconsin only if they are between a man and a woman.

In order to make sure that those two principles are not given merely formal status while being undermined by the creation of another legal status that differs from marriage only in name, the amendment extends its principles to any legal status that is "identical or substantially similar to that of marriage." The intention of this provision is to make sure that the amendment is not circumvented by creating a legal status of marriage for unmarried people that evades the amendment's requirements simply by calling this status something other than "marriage."

It is worth noting that the Lambda Legal Defense and Education Fund, in an effort to advance the case for gay marriage, uses statistics compiled by the Government Accounting Office at the behest of Rep. Henry Hyde to show that "[o]n the order of 1,400 legal rights are conferred upon married couples in the U.S. Typically these are composed of about 400 state benefits and over 1,000 federal benefits." This accounting demonstrates that a simple showing that domestic partnership ordinances confer a number of benefits (e.g., 5, 10, 15, or 20 benefits) on unmarried people would fall far short of a showing that such domestic partnerships were "substantially similar" to marriage. That is why the authors of this amendment have assiduously

<sup>&</sup>lt;sup>1</sup> Professor of Political Science, Marquette University, and President of the American Public Philosophy Institute. In the latter capacity I organized a major public conference on "Homosexuality and American Public Life" in Washington, D.C. in 1997. I subsequently edited two books on the subject, *Homosexuality and American Public Life* (Spence Publishing Co., 1999) and *Same-Sex Matters: The Challenge of Homosexuality* (Spence Publishing Co., 2000), and I have frequently spoken on, or been interviewed regarding, the subject.

<sup>&</sup>lt;sup>2</sup> The amendment does not bear directly on any questions involving "civil unions" or "domestic partnerships," because those phrases are not clear. If and only if such unions or partnerships were "substantially similar" to marriage—that is, involved almost all the same rights and benefits associated with marriage—would they be prohibited. Unions or partnerships not substantially similar to marriage—that is, which had only some, or even many, of the rights and benefits of marriage—would remain unaffected by the amendment.

At the same time, the words "identical or substantially similar to that of marriage" make it clear that the amendment does *not* intend in any way to prohibit the granting of certain rights or benefits to unmarried people, simply on the ground that such benefits are associated with marriage. There is no reason why, for example, a right of hospital visitation—which is ordinarily accorded to spouses—need be restricted to spouses. Nor is the state (or any other government body or private entity) precluded from extending employment benefits (such as health benefits), not only to employees' spouses (for those who are married), but also to other unrelated persons designated by employees (for those who are not married).

The key here is simply that legislation of this sort not turn any relation into a legal status that is virtually indistinguishable from marriage. A vast number of benefits that, in fact, are accorded to married couples could be made available to unmarried people on the basis of private contracts, without running afoul of this proposed constitutional provision. There is no objection to expanding the availability of rights and benefits to non-spouses, as long as the expansion does not have BOTH of the following characteristics: a) the form of the law grounds the extension of such rights and benefits in a particular legal status, and b) the law has the effect of making that particular legal status identical to, or substantially similar to, marriage.

Thus, to make one implication of what I have said clear, this amendment would have no necessary bearing on various municipal ordinances currently in force that provide benefits for domestic partners.

#### **Objections to the Proposed Amendment**

One of the objections to this legislation is that it is unnecessary. It is simply a fact of our political and judicial life, however, that courts sometimes go out of the way to impose their policy views on states and the nation. There exists a well-organized and financed effort to legalize same-sex marriage in this country, backed by extensive ideological scholarship in the academy and in the legal community. Therefore, it is only prudent to establish in our state's fundamental law that marriage is between one man and one woman.

If there was any doubt before about the willingness of judges to manipulate constitutional provisions in order to impose their preferred social policy on a state, such doubt has been effectively removed by the decision of the Massachusetts high court in the *Goodridge* case. By a narrow 4-3 margin, that court departed from time-honored understandings of marriage in that state and read into the state constitution a requirement that the state recognize gay marriages. (Moreover, unlike a previous speaker's contention, the federal Defense of Marriage Act would be completely irrelevant to a state court ruling based on a state constitution or law.)

The claim that the amendment is unnecessary is, frankly, hard to characterize as anything other than intellectual dishonest. The same people who make that claim today will, if the state Supreme Court were to impose gay marriage on Wisconsin at some time in the future, be the ones leading the cheers on the Capitol steps and praising the justices for their judicial statesmanship.

denied that it would require the overruling of present domestic partnership benefit legislation.

#### The Importance of the Principle of Marriage Between One Man and One Woman

Why is it so important that Wisconsin confirm in its constitution the principle that marriage is between one man and one woman? There are, after all, some people who believe that such a policy deprives homosexuals of their fundamental human and constitutional rights. They ask why the law should deprive them of the same opportunity to have what heterosexuals have, namely, the opportunity to marry the person they love.

The answer to that question has something to do with our understanding of marriage as a central social institution. Marriage is obviously a personal relationship. But it is much more than that. Most importantly, it is the ordinary means by which new human beings are brought into the world and prepared to assume their position as citizens of society. If marriage were not this-if it were *only* a personal relationship, there would be no essential reason for the state to have any concern about marriage, to recognize it at all. (For example, do we ask the state to formally recognize our friendships?)<sup>3</sup>

One aspect of the context of this debate should be clear to anyone. That is the difficulties our society has had in sustaining stable marriage, especially in the last three or four decades. Illegitimacy is at an all time high, approaching one-third of babies born in this country. Divorce has recently leveled off, but it has leveled off at a very high rate. The result of these trends is that many children do not experience growing up with both their mother and father, which most Americans clearly recognize as the optimal framework for raising children. Even many social scientists, despite certain ideological blinders, have come to recognize that the harms of family breakdown are very substantial.

Many supporters of same-sex marriage, in perfectly good faith, recognize the importance of marriage, and they simply want to extend its benefits to homosexuals. What they fail to see is that marriage is not just about a personal relationship and personal intimacy. Marriage is an institution that has certain intrinsic features, and those requirements must be honored. For example, even if three or four people sincerely loved each other, our law would not permit them to marry. Why? Because we believe that there is something about the very nature of marriage that precludes this. In the case of polygamy or polyandry, it is the fact that marriage is understood to involve a complete reciprocal self-giving of each spouse to the other, and that such complete self-giving is impossible with multiple spouses. Because we think that polygamous

<sup>&</sup>lt;sup>3</sup> This social dimension is the key factor distinguishing the current issue from the Texas anti-sodomy law recently struck down in *Lawrence v. Texas* 2003 U.S. Lexis 5013, at 36. That law concerned only private sexual activity, and did not touch on the institution of marriage, as the Court opinion in that case itself carefully pointed out: "The present case . . . does not involve whether the government must give formal recognition to any relationship that homosexual persons seek to enter."

<sup>&</sup>lt;sup>4</sup> It is no accident that polygamy was widespread especially in nations in which men dominated women in a particularly extreme way.

marriages are incompatible with the essential features of marriage we are willing to "discriminate" against them.<sup>5</sup>

Most Americans today also reject same-sex marriage, because they believe that gender complementarity is essential or integral to the meaning of the institution of marriage. Marriage is a union of two people whose physical union makes them, literally, a single unit, in the sense that only this union of two complementary, engendered bodies can bring children into existence.<sup>6</sup>

Some people ask those of us opposed to same-sex marriage "how will allowing same-sex marriages have any effect on your marriage?" The answer is that the lives of all of us are affected by the broad social understanding of marriage. The same question could have been asked in 1970: "how will allowing some people to have no-fault divorce affect people who don't want it?" Three decades later, the profound social implications of making marriage terminable at the will of one party seem very clear, in the statistics that demonstrate the dramatic weakening of marriage and the family in our society.

The recent debate about marriage, and the difficulties of the contemporary family, have led us to see more clearly that marriage is not simply a personal contract between two people, which can be adjusted or manipulated in whatever way they wish. It is a fundamental social institution, and the well-being of our society depends on its healthy functioning. Maintaining a respect for the essential features of marriage, including gender complementarity, in our law is an important way in which we can support the family and begin to reverse the unhappy trends we have observed.

It should also be said, finally, that there is reasonable doubt as to whether the real goal of the same-sex marriage movement is to achieve the traditional goals of marital stability for homosexuals. It seems clear that many homosexuals pursue the goal of legalizing same-sex marriage simply as a *symbolic* achievement of equality, of society's affirmation of same-sex activity. (That helps to explain why, in some European nations that have legalized same-sex

<sup>&</sup>lt;sup>5</sup> Homosexuals should, of course, have the same civil rights that other citizens have-e.g., freedom of speech, religious liberty, due process, etc.-but they should not have rights based on their homosexuality itself, such as gay marriage.

<sup>&</sup>lt;sup>6</sup> Contemporary artificial reproduction is simply a process that mimics limited elements of this, and is understood even by those who employ it to be an unfortunate "necessity" in their circumstances.

It is often objected to this that marriage is permitted between a man and a woman when they are unable to conceive children, whether due to some physical defect or age. But there is a fundamental difference between the incapacity of homosexual activity to lead to children and the incapacity of some heterosexuals to conceive. Heterosexual union may not result in children because of some defect in the "matter", the physical properties of the man and woman, but their act remains essentially the same *kind* of physical union in which the spouses of complementary gender unite to form a single principle. No homosexual union is ever capable of achieving that kind of union, and the sterility of homosexual acts is due to no accident of matter, but to the nature of the act itself.

marriage, relatively few homosexual couples have actually availed themselves of the opportunity to have their unions formally recognized.) In fact, many homosexuals are opposed, in principle, to what they consider excessively narrow or stifling heterosexual views of marriage.<sup>7</sup>

There are powerful social reasons, then, why our society should defend the institution of marriage as a union of one man and one woman. While many people view this through the lens of expanding individual rights, the true result of such legal innovations may be undermining the notions which provide the very foundations of stable family life.

Christopher Wolfe Marquette University February 12, 2004

<sup>&</sup>lt;sup>7</sup> One powerful indicator of this is found in the case for same-sex marriage put forward by Andrew Sullivan in his book, Virtually Normal. One of the striking facets of Sullivan's book--on the whole, a strikingly moderate and even "traditional" defense of homosexual marriage--is precisely that, after a carefully nuanced argument portraying homosexuality as an involuntary condition and homosexuals as "virtually normal" people who seek the same ends in sex as heterosexuals do, he ends his book by making surprising assertions about homosexual sex--assertions that undercut the earlier arguments dramatically--such as the following: 1) Among "gay male relationships, the openness of the contract makes it more likely to survive than many heterosexual bonds"; 2) "there is more likely to be greater understanding of the need for extramarital outlets between two men than between a man and a woman"; 3) "there is something baleful about the attempt of some gay conservatives to educate homosexuals and lesbians into an uncritical acceptance of a stifling model [i.e., because truly monogamous] of heterosexual normality"; 4) "to flatten their varied and complicated lives into a single, moralistic model [i.e., the model of complete fidelity] is to miss what is essential and exhilarating about their otherness" (italics added). In the end, it seems that exclusiveness is simply not a typical feature of homosexual sex. Sullivan characterizes this as "exhilarating," but I believe that it is, rather, an indication of the inability of homosexual sex (like promiscuous heterosexual sex) to satisfy human beings in the way that marriage-the ordinary conjugal heterosexual relationship. based on gender complementarity and genuine fidelity-can.





### **How Homosexual Agenda Harms Society**

#### **Destruction:**

Of traditional marriage, family, home life.

- \* Increase in illegitimate children, decrease in legitimate ones.
- \* Unknown numbers of parents, grandparents, siblings, and step-siblings.
- \* Children without mother and father for parents.
- \* Monogamy rare among homosexuals.
- \* Divorce will become even more common as marriage is diluted.
- \* Ultimate destruction of the human race, since homosexuals cannot reproduce.

#### Justification:

Of other perversion, even if they claim they're not seeking it. If we redefine marriage as other than what it has always been, one man and one woman, there is no logical reason to prohibit:

Polygamy (GRP #S8) Necrophilia Prostitution (GRP #S3) Incest (GRP #S2) **Bestiality** Pedophilia (GRP #S7, NAMBLA).

#### Codification:

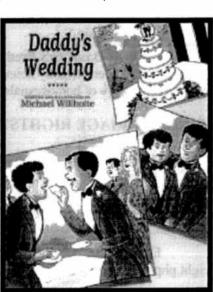
#### **Public Government and Private Business**

- \* Giving government authority over marriage (GRP #F1, 2, & 3).
- \* Tax breaks to innumerous marriage & family configurations (GRP #F4).
- \* Mandated teaching of new configurations as normal (GRP #F6).
- \* Equal time given to all the various relationships (GRP #F6).
- \* Equal adoption rights for all the various relationships (GRP #S5).
- \* Adoptive & foster parents will have to accept all the various configurations (GRP #S5).
- \* Incredible increase in Social Security benefit payouts to partners (GRP #F1, #S8)).
- \* Incredible increase in health care benefits to partners and dependents (GRP #S4, #S8).
- \* Onerous burden on businesses to provide for partners, resulting in lower profits, pay cuts and job losses (GRP #S4, #S8).
- \* Further dilution of marriage as more will "marry" for these benefits.
- \* Burden of medical costs for STDs like AIDS shifted to general population (GRP #F8).

- \* Switch from absolute standards to current opinion.
- \* Preaching against it will be a prosecutable "hate crime" violation of civil rights.
- \* The Bible will be considered "hate literature".

Toleration (?): \* Once U.S. makes switch, rest of world will follow.

(GRP=Gay Rights Platform of 1972 F=Federal S=State)



#### HOMOSEXUAL PEDOPHILIA, POLYGAMY, PROSTITUTION

While homosexuals comprise only about 2% of the population (National Opinion Research Center, Journal of Sex Research), they are responsible for upwards of a third or more of all sexual molestations of children. Six studies (www://traditionalvalues.org/urban/one.php) indicated between 22% and 40%.

See GRP #S3, S7, & S8.

#### **BORN HOMOSEXUAL?**

One of the most compelling articles to dispel the notion that homosexuality is genetically determined, fixed, and unchangeable is: "The Innate-Immutable Argument Finds No Basis in Science: In Their Own Words: Gay Activists Speak About Science, Morality, Philosophy," by Drs. A. Dean Byrd, Shirley Cox, and Jeffrey W. Robinson. This essay is published on the National Association for Research and Therapy of Homosexuality web site.

Homosexual researcher Dean Hamer, attempted to link male homosexuality to a bit of DNA located at the tip of the X chromosome. He has written: "Homosexuality is not purely genetic...environmental factors play a role. There is not a single master gene that makes people gay . . . I don't think we will ever be able to predict who will be gay."

Homosexual researcher Simon LeVay, who studied the hypothalamic differences between the brains of homosexual and heterosexual men noted: "I did not prove that homosexuality is genetic, or find a genetic cause for being gay. I didn't show that gay men are born that way, the most common mistake people make in interpreting my work. Nor did I locate a gay center in the brain."

Sexual Abuse By Same-Sex Predator: In studies conducted by Diana Shrier and Robert Johnson in 1985 and 1988, males who had been sexually abused as children were almost seven times as likely as non-molested boys to become homosexuals... 49% of homosexuals surveyed had been molested compared to less than 2% of heterosexuals.

#### JUST MARRIAGE RIGHTS?

In the first place, they are not seeking civil rights - they have the same marriage rights as normal people. They want special privileges and recognition because they are sodomites.

Michelangelo Signorile, stated that homosexuals should, "...fight for same-sex marriage and its benefits and then, once granted, redefine the institution of marriage completely ... transform the notion of 'family' altogether." (Out! magazine, Dec./Jan., 1994)

Five other prominent homosexual leaders with similar sentiments quoted at www://traditionalvalues.org/urban/eight.php

#### 1972 GAY RIGHTS PLATFORM Excerpts

#### Federal

- 6. Federal encouragement and support for sex education courses, prepared and taught by Gay women and men, presenting homosexuality as a valid, healthy preference and lifestyle as a viable alternative to heterosexuality.
- 8. Federal funding of aid programs of Gay men's and women's organizations designed to alleviate the problems encountered by Gay women and men which are engendered by an oppressive sexist society.

#### State

- 2. Repeal of all state laws prohibiting private sexual acts involving consenting persons...
- 3. Repeal all state laws prohibiting solicitation for private voluntary sexual liaisons
- 7. Repeal of all laws governing the age of sexual consent.
- 8. Repeal of all legislative provisions that restrict the sex or number of persons entering into a marriage unit, and the extension of legal benefits to all persons who cohabit regardless of sex or numbers.







In the 1960's a culture war began against America's Christen culture, and homosexual perversion is at the front of that war. Then homosexual acts were illegal in all 50 states.

Churches were virtually unanimous in there condemnation of

homosexuality as sin.

The medical and psychiatric communities debated whether homosexuality was a Mental or Emotional Illness, but no one was promoting it as positive.

The Following is a definition from the Modern Medical

Encyclopedia, vol. 10, 1965

SEXUAL DEVIATION; An emotional illness that is expressed in a form of sexual behavior of an abnormal sort; also known as sexual perversion. The sexual deviate is compelled by his inner drive to seek satisfaction through specific forms of abnormal behavior- Sadism homosexuality, masochism, exhibitionism, bestiality and many other variations. Sexual deviation is considered an illness with roots in deep emotional conflicts. There are many complex factors, which can lead to a sexual attitude not acceptable to society as a whole; not all of these are fully understood.

In general, however, children who have a full and happy family life and whose parents (man and woman) are an example of a normal and healthy relationship are far less likely to develop emotional conflicts of the sort that can lead to sexual deviation. Sexual deviation may cause legal as well as personal difficulties. Most types of deviant activities are illegal and punishable by imprisonment.

However, an increasing number of judges recognize that sexual deviation is more an illness than a crime and they refer offenders to psychiatrists for treatment of the condition.

Back then America understood the dangers of that lifestyle, today it gets worse.

The average age of men dying of aids is 39
The av. Age of death for all homosexual males is 41
Only 1% of homosexuals lives to age 65

Colliers Encyclopedia 1950 vol, 17

Sexual Pathology, The study and treatment of disorders arising from compulsions, divagations, and frustrations of the sexual drive.

In contemporary civilization, the differentiation between pure pathology and deviation is a legal, and more often, a socioeconomic interpretation.

What causes sexual deviation and pathology?

No one specific etiology is known.

Sexual offences loom large in crime and juvenile delinquency. They may attend alcoholism, drug addiction, psychopathic personality, certain mental disorders, and in such organic processes as syphilitic dementia paralytica, senility, and cerebral arteriosclerosis. Sexual aberrations may also result from environmental influences.

Homosexuality is commonly found in regressive mental disorders, Psychopathic personalities, some alcoholics and drug addicts, and in residents of segregated institutions.

Freud associated homosexuality with paranoia and with alcoholism.

Sexual appetite for children is called pederasty, is found chiefly in men who seek anal relations with small boys.

Homosexual women are 19 times more likely to get venereal disease than non-homosexual women are.

78% of homosexuals report having had at least 1 sexually transmitted disease

Male homosexuals are 5000 times more likely to contract AIDS than heterosexuals

Since 1999 homosexuality has created a 17.7% jump in new HIV cases

The militant homosexual movement demands special rights, taxpayer funding to spread their messages, and the force of big government to make every one approve of them.

They want government –imposed acceptance of homosexuality forced upon employers, schools, churches, and society as a whole. This is a dangerous lifestyle that threatens all Americans The real Question here is simple; is there any room left in American for the people to decide for themselves? Can we make judgements based upon our religious convictions or personal opinions, or must we blindly accept a moral code handed to us by an n activist judge or worse yet by a tyrannical government?





(no date

### Learn from History!

In the late 1700s some people wanted **democratic rule**. Conservative elements of the church pointed to the Bible and said it proved that the king ruled by God's will.

In the mid 1800s some people wanted to **end slavery.** Conservative elements of the church pointed to the Bible and said it proved that God approved of slavery.

In the early 1900s some people wanted to give women the vote. Conservative elements of the church pointed to the Bible and said it proved that God made women inferior to men.

In the mid 1900s some people wanted to **end segregation**. Conservative elements of the church pointed to the Bible and said it proved God wanted to keep the races separate.

When you look back at how your parents and grandparents dealt with these things, are you ashamed or proud?

Now some people want to **allow gay marriage.** Conservative elements of the church are pointing to the Bible and saying it proves God hates homosexuality.

When your children and grandchildren look back at how you deal with this, will they be ashamed or proud?

### Learn from History!





Position Statement in Opposition to Amendment that would ban Civil Unions and Gay Marriage

I am an Evangelical Lutheran Church In America pastor. I retired after 44 years of parish ministry at the beginning of 2002. I speak in opposition to the constitutional amendment barring civil unions and gay marriage.



There are many reasons why I oppose this amendment. I will state only three:

First, this amendment is an affront to all the gay and lesbian couples who are living in committed relationships, supporting each other, in many cases raising children together, in a very loving, creative, often sacrificial manner. I know this to be the case because the parish from which I retired in 2002, included several such committed couples and families. These couples are not a threat to the community or to heterosexual couples and their families. They are an asset to their congregation and to their community.

Secondly, this amendment would fuel the fears, the prejudices, and the hatred that some people have toward gay and lesbian persons and would contribute toward locking some gay and lesbian teenagers into the kinds of closets that create self-hatred and extreme depression that sometimes leads to suicide. Such an amendment communicates to gay and lesbian teenagers that in our state of Wisconsin they should not even contemplate a healthy, committed relationship with someone whom they are drawn to love, because this amendment says that such a relationship is illegal, and the amendment implies that such a committed relationship is immoral, perverse, and so reprehensible that we have had a ban against it written into our state constitution. Such an amendment would help solidify the fear-based, reality-denying culture that already makes life unhealthy for heterosexual and homosexual alike.

Lastly, such an amendment does not have the moral and theological foundation that most of its proponents claim it has. The Hebrew and Christian Scriptures clearly condemn any human activity that hurts or destroys human life and human community. It is clear in Hebrew and Christian Scripture that adultery, promiscuity, prostitution, and sexual abuse are wrong. Such actions are hurtful to individuals and to human community., whether they are practiced by heterosexuals or homosexuals. However, gay or lesbian persons, drawn together by a genuine, authentic, intimate love for each other, and who commit themselves to a life together to express that love and possibly to share in the challenging, yet rewarding task of raising children together, are not in the same category as adultery, promiscuity, prostitution or sexual abuse. They are positively, often sacrificially, supporting each other, strengthening human community, and working for the common good of all. I am bold to claim that this proposed amendment, that implies that such activity is wrong, immoral and destructive of human community is itself wrong, immoral and destructive of human community. No proposal could be further from its avowed purpose of protecting human family and human community than this proposed amendment.





# (no date)

#### **Press Conference**

Christians for Equality in Wisconsin was formed in the fall of 2004 in an effort to promote justice & compassion around this issue of the proposed Constitutional Amendment. We see this amendment as promoting injustice & discrimination against LGBT people & same-gender couples, and we believe that Jesus calls us to justice, fairness & compassion for all people.

We also believe that the more people learn about this amendment, the more they will come to oppose it. Over the last year, Methodist, Lutheran, Presbyterian & Jewish groups in Wisconsin – whose memberships total nearly half a million people – have taken formal positions of opposition to this amendment. In the next year, more groups will come to the same conclusions & will take the same actions.

Christians should oppose this amendment because Jesus said that the greatest commandment was to love God & love our neighbors as ourselves. None of us believes that discrimination & even hatred are signs of loving our neighbors. Yet that is what this amendment proposes.

Christians should oppose this amendment because Jesus said that we are to do unto others as we would have others do unto us. None of us would want discrimination against our most important relationship written into the state Constitution. Yet that is what this amendment proposes.

None of us wants to be unfair to other people and couples, yet that is what this amendment proposes; & that's why we are against it.

Christians are called to act for justice & fairness & equality, because that is part of what it means to love our neighbor. There are Biblical passages that support slavery; but Christians don't support slavery because we love our neighbors. There are Biblical passages that degrade women; but Christians are not supposed to degrade women, because we love our neighbors. There are Biblical passages that lead some people to hate and discriminate against same gender couples; but we do not hate or discriminate, because we love our neighbors.

This proposed Constitutional Amendment promotes injustice & writes discrimination into our state Constitution. It is a bad idea. Legislators who want to further justice & fairness ought to vote against it. Based on love & justice & simple fairness, Christian people should be against this proposed Constitutional Amendment.





#### Greeting Testimony against AJR 67

(SJR 53) (no date)

We have heard a number of people cite the bible today. Sometimes I wonder how pertinent a strict interpretation of the bible is to Wisconsin in the 21<sup>st</sup> century. A strict reading of the bible prohibits the consumption of shrimp. It prohibits wearing clothes made of more than one fiber. It requires death as a punishment for adultery and requires polygamy in special cases. I am very happy to say that we do not use the bible as a foundation for law in our state and in our country. Where we do see governments take a strict interpretation of thousand-year-old religious scripture, we see the stoning of women in Nigeria and the hanging of homosexuals in Iran.

I want to tell you a story of me and my partner and my mom and her partner. My mom and stepdad fell in love 17 years ago. Having met as mature and independent adults, they didn't feel an urgent need to be married.

Nevertheless, after seven years, they desired the legal protection that marriage provides. Interestingly it was illegal for them to be married. That is, illegal in their church. They were lucky that state law recognizes marriage as a legal contract, independent of religious institutions. I would like for that same tradition to extend to my partner and me.

We have been together for seven years. Wisconsin's current law already discriminates against me, my partner and our son. This proposed constitutional amendment goes against Wisconsin's tradition of recognizing civil rights for all people: white, black, Hispanic, native american, rich and poor, gay and straight. I am not asking you to give me special rights, I am asking you not to make me and my partner into a special case, exempt from equal protection under Wisconsin law. To honor a great American hero, Rosa Parks, our legislature must not allow this discriminatory constitutional amendment to proceed.

Sincerely

Robert KLEBBA

1213 E. Mifflin St

Madison 53703 2436





#### Testimony against Proposed Constitutional Amendment 11-29-05

The Wisconsin Legislature is proposing an amendment to the Wisconsin state constitution that would write discrimination against LGBT people and same gender couples into our constitution. This amendment threatens the few legal rights that some same gender couples have been able to negotiate, and it denies same gender couples even the possibility of expanding their rights in the future. This amendment is directly opposed to the good news of God's love for all people in Jesus Christ.

When Jesus was asked, "What is the greatest commandment," he said this: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets."

Christians are called to act for justice and fairness and equality because that is part of what it means to love our neighbor. There are Biblical passages that support slavery; but Christians don't support slavery because we love our neighbors. There are Biblical passages that degrade women; but Christians are not supposed to degrade women, because we love our neighbors. There are Biblical passages that lead some people to hate and discriminate against same gender couples; but we do not hate or discriminate, because we love our neighbors.

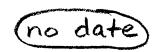
The biblical call to justice and compassion provides the mandate for equality for all people, <u>including same gender couples</u>. Justice and love seek to eliminate discrimination and hatred based on race, gender, sexual orientation or economic status. Simple fairness (or as Jesus said, "Do to others as you would have them do to you") indicates that Wisconsin should treat same gender couples the same way it treats other couples.

The primary message of Jesus Christ is that we are to love our neighbors, including those who are in same gender relationships. Based on Jesus' criterion of fairness, we are to treat same gender couples with the same respect with which we ourselves would want to be treated. The gospel of Jesus Christ calls us to fairness and love, rather than discrimination and hatred.

This proposed Constitutional Amendment promotes injustice & writes discrimination into our state constitution. Methodist, Lutheran, Presbyterian & Jewish groups across the state — with memberships of nearly half a million people — have come out in formal opposition to the proposed amendment, and more will do so in the next year. This proposed amendment is a bad idea. Legislators who want to further justice and fairness ought to vote against it.







You know, it was hard to think of what to say, because for me its hard to even understand how someone could support this amendment. It just doesn't seem like there are any logical, or even semi-sensical arguments in support of it. I can't stand the whole "protecting the sanctity of marriage" thing. No one's trying to take marriage away or change anything about it. We want people that love each other to be able to be recognized. Does that sound like a "threat to marriage" to you?

I've been lucky to have grown up here in Madison where things are pretty liberal, open and accepting. I wasn't really teased as a kid and it was fairly easy having two moms. It's never been a big deal with my friends and there's such an awesome, strong community. Still, its different. My biological mom is the only one that has legal rights. So, even though I have other parents who love me, live with me and give me money, they're not recognized. It makes a lot of little things – like travelling or medical care – a big deal. It's a pain to fill out forms for school, or any sort of application. Who do I put where? Do I scratch out "father" and write "co-parent"? Can I even write my other mom down since she's not a legal parent? What about emergency contacts? It seems like every time I have to fill something out, I have to stop, think, ask my mom, and then scratch something out or move something around to make it fit my family. Once in second grade I think I cried because I couldn't figure out what to do with the "father" space on a questionnaire.

If my parents could be recognized as legally married, it would be easier. It's hard to have a family where both parents don't have legal rights. It doesn't make sense, to me.

Allowing a family to have all their rights as a family isn't a threat to marriage. The way I see it, denying same-sex marriages is a threat to families.





#### COMMITMENT TO PRESERVE MARRIAGE IN WISCONSIN

We, as fellow citizens of Wisconsin, hereby join together to protect the longstanding bedrock institution of our culture: marriage between one man and one woman.

The state of Wisconsin has a vital interest in preserving this historic and traditionally accepted definition of marriage.

Today, activist judges and other government officials are threatening marriage by attempting to radically redefine it as being something other than the union of one man and one woman. Such actions will destroy the institution of marriage and will have long-term adverse cultural consequences.

Therefore, we through this petition, pledge ourselves to support the passage of an amendment to the Constitution of the State of Wisconsin (Section 13, article XIII), which will read:

Only a marriage between one man and one woman shall be valid or recognized as a marriage in this state. A legal status identical or substantially similar to that of marriage for unmarried individuals shall not be valid or recognized in this state.

We furthermore urge the Wisconsin legislature to speedily pass the resolution and allow the people of Wisconsin to vote on this critical issue at the earliest possible opportunity: April 2005.

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RETURN PETITION VIA MAIL OR FAX AS SOON AS POSSIBLE BUT NO LATER THAN NOVEMBER 30, 2004, TO THE FAMILY RESEARCH INSTITUTE OF WISCONSIN

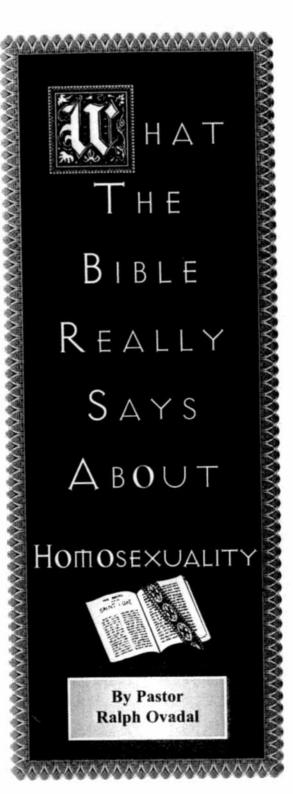
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encouragement to continue in their destructive, sinful behavior. In accordance with the "Laws of Nature's God" (Declaration of Independence), homosexuals acts must be recriminalized by the civil government (I Tim. 1:8-11, Rom. 13:4). Upholding true law in such a way is also showing true love. Ecclesiastes 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Homosexuals should be told that they, as all sinners, are lost and headed for hell unless they repent, believe on the Lord Jesus Christ, and are saved (Rom. 10:13). Christians must stand against the New Sodom which has sprung up in our midst. At the same time, we must share the gospel with the sodomites and pray that some will be born again and justified by faith in Jesus Christ (Jn. 3:3, I Cor. 6:11). Now you know what God's revealed Word, the Bible, says about homosexual acts. For your own sake, I hope that you will not try to change the meaning of His words or add to them. Proverbs 30:6: "Add thou not unto his words, lest he reprove thee, and thou be found a liar."







he Bible, Old Testament and New, has much to say about homosexual acts such as sodomy. The Bible is clear that

God has declared such acts to be sin. For instance, God calls the homosexual acts committed by the men of Sodom "very grievous" (Gen. 18:20). He also calls those perverse sexual acts "filthy," "wicked," "ungodly," and "unlawful" (II Peter 2:6-8). In the book of Jude, verse 7, God explains that the inhabitants of Sodom and Gomorrah were destroyed for "fornication" with "strange flesh." In this, God contrasts homosexual sex acts with sexual relations between one man and one woman in His created, holy institution of marriage where the two become "one flesh" (Gen. 2:24). God has forbidden and cursed all fornication, the joining of human beings as "one flesh" in a sexual union outside of marriage (I Cor. 6:9-11). In I Corinthians 6:15-20, He condemns the sexual acts men commit with women prostitutes because the two become "one flesh" outside of marriage. Homosexual acts are especially evil in that they are "fornication . . . [with] strange flesh."



hroughout the Holy Scriptures, the homosexual wickedness of Sodom is referred to and used as a sort of benchmark for evil.

Of course, because the Scriptures use the phrase to know when speaking of that famous incident when a crowd of sodomites demanded to have sex with two men visitors staying in Sodom, some have tried to say the sodomites only wanted to

get acquainted with those visitors, who were in reality angels! This is ridiculously poor biblical scholarship. The Hebrew verb yada which translates to the English verb to know is used in several scriptural contexts, including to denote sexual intercourse as in Genesis 4:1: "And Adam knew Eve his wife; and she conceived, and bare Cain . . . " No, the sodomites attempting to break down Lot's door did not simply want to shake hands with his visitors! That is as foolish as saying that Sodom was destroyed because its inhabitants did not care for the poor! That particular claim is founded in a distortion of Ezekiel 16:48-50. In this biblical passage, God's people were being warned that they were acting worse than the people of Sodom had by the very fact that they were God's chosen people and yet were committing abominable sins! The verses contain a short chronological account of how the citizens of Sodom, which was located in a "well watered" area, became lazy and selfish in prosperity. Eventually, they also became "haughty" and committed "abomination," a reference to sodomy and other homosexual acts. At that point, God judged and destroyed the town. Yes, the citizens of Sodom were selfish, and that was wrong. However, Sodom was clearly destroyed by God because it had become a sodomite culture.



till, some pro-homosexual champions claim the Bible does not condemn homosexual acts. Yet, it does so from

cover to cover. The Bible condemns homosexual acts in the strongest of terms and even by describing the acts themselves, such as in Leviticus 18:22: "Thou shalt not lie with mankind, as with womankind: it is abomination." Leviticus 18:22 and Leviticus 20:13 both graphically forbid sexual acts between two men. Romans 1:26 forbids sexual acts between two women, labeling "lesbianism" unnatural, saying that women who do those things "change" the "natural" for that which is "against nature." So much for the "born that way" argument. Romans 1:27 condemns sexual acts between men and men. Verse twentyseven begins with "And likewise also the men . . ." I Corinthians 6:9-11 is a warning against the deception that one can live in open rebellion to God's law and still be a Christian headed for heaven. In that passage, sodomites are accurately and plainly called "abusers of themselves with mankind." I Timothy 1:8-11 instructs on the lawful use of the law to punish persons who commit acts such as murder, perjury, and sodomy. Here homosexuals are graphically described as "them that defile themselves with mankind." Both of those descriptive phrases, like all New Testament references to those guilty of committing sodomy, are faithfully translated from the word arsenokoites, the Greek word which describes homosexual sex acts. Greek was the language in which the New Testament was originally written. Of course, until recent times, no one attempted to claim that the Bible does not condemn and outlaw homosexual sex. That may be in part because one must play the part of a fool to do so (Rom. 1:22).



onsider for a moment a few more of the desperate excuses which have been concocted of late to justify sodomy and

other homosexual acts. There are some who smugly overlook all the biblical condemnations and prohibitions of homosexual acts other than those occurring in the book of Leviticus where those acts are called "abomination." They then state, "So what if God calls homosexual acts an abomination in the Bible; He also calls the eating of shellfish an 'abomination." Of course, these people may or may not realize that the ban on eating of shellfish was part of the Mosaic dietary law which was set aside by God when Jesus Christ instituted a new covenant through His shed blood (Luke 22:20). They also may be ignorant of the fact that the word rendered abomination in the Old Testament comes from six different closely related Hebrew words. When the Bible says that eating shellfish is an abomination under the Mosaic dietary rules, abomination in that case is rendered from the Hebrew word sheqets which means filthy. Under the Mosaic dietary laws, the Hebrews were to consider shellfish filthy, that is unclean, food. On the other hand, the Hebrew word which describes homosexual acts is toebah. Vine's Complete Expository Dictionary of Old and New Testament Words (c.1984) accurately states that toebah "... defines something or someone as essentially unique in the sense of being 'dangerous,' 'sinister,' and 'repulsive'..." The Bible tells us that God judges sodomy to be toebah.



hen it comes to those two verses in the book of Leviticus which condemn men sodomizing each other, there

are some homosexual apologists who disingenuously state that those verses only condemn "cultic sexual acts between men" but that those verses do not condemn "loving gay relationships." That particular argument goes up in smoke rather quickly in light of the rest of the Bible and also when one considers that the Leviticus prohibitions on homosexual acts are smack dab in the middle of prohibitions on other perverted sexual behavior such as bestiality and incest. If God is only condemning "cultic homosexual acts" in the Leviticus passages, then it would follow that He is also only condemning "cultic sex with animals" and "cultic incest." Of course, there is no such thing as legitimate sexual relations between a person and an animal or between a parent and a child any more than sexual relations between man and man or woman and woman are legitimate. God, in His Word, condemns all sexual activity other than that between a man and a woman in the holy estate of matrimony.



s already noted, God's Word is crystal clear and extremely strong in the condemnation of homosexual acts. In Judges

19:22, homosexuals are referred to as "sons of Belial"; and in Judges 20:13, they are called "children of Belial." The word Belial denotes individuals who are ungodly and wicked. That is exactly how God views those who engage in homosexual acts.



o it is true; from cover to cover, the Word of God condemns homosexual acts such as sodomy. This should

not be surprising since those acts are a complete repudiation of God's created order and represent a graphic rebellion against the Creator and Lawgiver of the universe. Homosexual acts go even beyond the sin which "is common to man" (I Cor. 10:13) and launch off into sin which is "unnatural" (Rom. 1:26-27). Consequently, homosexual acts are incredibly destructive to the individual who commits them (Rom. 1:27-28, Gal. 6:7) and to the nation which allows and condones them. With regard to the latter, God's Word has made it clear He will judge and destroy a nation which allows homosexual acts.



t may be popular in today's culture to defend and promote sexual perversion in the name of "tolerance" and "diversity";

but the truth is, God hates such acts and judges them severely. Homosexuals do not need, and must not be given,